

THE LIBERATOR  
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TERMS.

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REFUGEE OF OPPRESSION.

[From the Boston Commercial Gazette.]

FANEUIL HALL.

The refusal of the authorities of this city, to  
allow the advocates of abolition and dis-  
sidence to desecrate Faneuil Hall with the  
display of their rotting and excess, has elic-  
ited the applause and admiration of that por-  
tion of our fellow-citizens of other states, who  
are opposed to disunion, and are not  
disposed to yield the rights of American  
citizens to an army of Jim Crows and their  
associates. As an evidence of the  
spirit of the press, indicative as it is of the  
sense of decency and propriety, we copy the  
following paragraphs:—

[From the New-York Times.]

The Mayor and Aldermen of Boston have  
unanimously refused the abolition lecturers  
admission into Faneuil Hall. Well and  
good done. The old temple of liberty  
may be desecrated by admitting within  
its walls the mad fanatics, who, if unchecked,  
will trample our freedom into the dust.

[From the N.Y. Courier & Enquirer.]

The Bostonians refused admission to Faneuil Hall—it is gratifying to see, as we do in the Boston papers, that these wretched  
agents of mischief have been promptly re-  
fused admission into Faneuil Hall. A peti-  
tion to desecrate that honored

place by a meeting of the immediate eman-  
cipationists, signed by the leading spirits of  
that most miserable of the disorganizing  
agents of the day, was presented to the  
Mayor and Aldermen of Boston, and that  
place, a refusal unanimously to grant the  
sunday request. It would indeed have

been a most melancholy spectacle to have  
seen that glorious old Hall, within whose  
walls the young liberties of the country and  
the world were first nursed into vigor,  
desecrated by the basest organized band that  
set itself seriously at work to dissolve  
the manhood of our patriot founders. To  
Faneuil Hall, where the foundations of  
national independence were laid, opened  
the rangers who are doing their utmost to  
one portion of this confederacy against a  
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number of the citizens that could assemble in this place. He was an inquirer after truth, and if this meeting was adjourned, he trusted a more commodious place might be obtained, in the city, and thus prevent any unpleasant consequences, which were likely to ensue if this discussion were continued to night.

Mr. Thompson, Mr. Garrison and others, remarked that the disposition of the audience had been entirely mistaken, and that the applause had been expressed by some, who were not aware of the rule in that respect. [Mr. Thompson then proceeded. The audience, though it had increased to a crowd, was deeply attentive to both the disputants, and the utmost order was preserved throughout the evening. Some few persons left the hall, from a most morbid and needless apprehension of disturbance. Mobs in Boston, to put down free discussion, are in very bad odor, and went flourish among us.]

Mr. T. went on to show, from authority, that the leading members of the Colonization Society did hold that prejudice was invincible, and he quoted Mr. Gurley's writings to that effect. He also produced proofs of the coercion principle of the Colonization Society, their rule being to aid no man, who would not go to Liberia. He also read the vote of the American Colonization Society in 1833, fully approving of the 'benevolent schemes' of Maryland, in the law of that state, coercing all emancipated slaves to go to Liberia—the allusion to St. Domingo, he repelled in a torrent of eloquent indignation, which thrilled his audience. He showed that the slaves when all emancipated, at once, were happy and industrious, and so continued for seven years, until the French sent out a fleet to reduce them back to slavery, and it was then they rose, in defense of their liberties, and bathed the Island in blood. It was not emancipation, but the attempt to undo emancipation, that produced the massacres of St. Domingo. This portion of Mr. T's remarks was distinguished for that peculiar vehemence and volume of language, which constitutes the highest order of declamation, and carries an audience along, like the current of a cataract.

Mr. GURLEY occupied the remainder of the evening in reply. He contended that the Colonization Society was not answerable for the opinions of its individual members, and admitted that the gentleman might find contradictory opinions, and some that he (Mr. G.) did not approve. He wished to know if the gentleman held that an amalgamation of the races, was a Christian duty. If this was the doctrine of the Anti-Slavery Society let us know it. He believed that the prejudice between the races, was invincible, but this was not a sinful prejudice, it was an ordination of Providence, with which the Colonization Society had nothing to do. He did not believe that the question of slavery as it existed at the south, was to be settled on any principle of mere abstract right. It must be regarded in its relations to the peace and the happiness of society. The north had nothing to do with the existence of slavery as we found it, and they could not shut their eyes and ears against the generally expressed judgment of the south. They may reason with them, they may seek to convince, and to influence them, by all proper measures that do not jeopard their safety and endanger the Union, and thus try to bring them to do what is right, and restore the slave to society, but the south must be the judges, and not we, of what will jeopard their safety.

Mr. Gurley having closed, and it being a quarter of eleven o'clock, the meeting was adjourned to assemble on Saturday morning at 9 o'clock in the hall of the Masonic Temple, if it could be had, if not, in Julien Hall, and continue the discussion.

The audience retired in good order, highly delighted with this rich intellectual treat. Both the disputants acquitted themselves with signal ability, and the most gentlemanly courtesy towards each other. Both are capital debaters, but entirely opposite in character. Mr. Gurley is cautious, careful and shrewd, and yet open, fair and candid, with no disposition to evade or shuffle, and a great appearance of sincerity. He was aware that he was speaking in an assembly opposed to him, one of the most oppressive disadvantages that an orator can labor under, but it did not diminish his confidence in his cause, or embarrass him in the discussion, though he is much less fluent than his opponent. He never rises above nor falls below, a given point, but he leaves no defenseable point unguarded, while he has the good sense to pass over or disclaim those that he is not strictly holden to answer. In fact, whatever are the merits of his cause, Mr. Gurley left a very favorable impression of himself, his fairness, his abilities and his sincerity, and it was honorable to the young men's society, that though opposed to Mr. G. they appreciated the motive which evidently brought him into this discussion, and extended to him every becoming mark of courtesy, as did also his eloquent opponent. There was not a disconcerting word passed through the whole, and no occurrence which for an instant marred the entire cordiality with which the dispute was conducted.

It was resumed on Saturday morning at 9 o'clock in Julien Hall, (the use of the Masonic Temple having been refused,) Mr. Thompson replied to Mr. Gurley, with great force, and the latter sustained himself with more ability than the preceding day. He charged the origin of slavery on the British, and thought it indecorous that a foreigner should come here to lecture us upon an evil caused by his own government. Mr. T. replied to this with great power. He admitted that England was the origin of slavery, and said he acknowledged it and had come here to do what he could to atone for the crime of his country. If Great Britain was to blame for bringing slavery here, it was her business to do what she could to put it away. As the representative of England he came here for that very purpose, and he hoped that Mr. Gurley would not charge England with a crime, and then make it a crime that she tried to remedy it.

The debate on Saturday continued from 9 till half past one. Toward the close of it, Mr. Gurley stated that the state of his health, and particularly his lungs, was such, he could not with safety continue the debate to day, and he was obliged on Monday to go to New Hampshire. He expressed an entire willingness to meet the whole discussion and continue it ten months, if desired, and he hoped the gentlemen of the Anti-Slavery Society would not attribute his declining to any fear to meet his opponent, and go into the whole matter. [We hope so too, for Mr. Gurley certainly betrayed no disposition to evade a debate he had himself courted.]

Mr. Thompson treated the suggestions with great courtesy, and admitted the plea of indisposition, though regretting extremely that Mr. Gurley could not go on further with the debate. He then closed on his part, after which Mr. Gurley spoke for some moments and the question on the resolution was put, all present being invited to vote. It was carried in the affirmative, with four voices in the negative. The whole discussion was a model for courtesy and Christian temper in like cases, and did great credit to all parties concerned. We question if a public debate was ever conducted in this city in a better spirit and with more ability. Mr. Thompson is one of the most powerful popular orators, that ever addressed an assembly. We think too, that good will come out of the debate, for it will enable the two parties better to understand each other, and will provoke them to love and good works. The more societies there are on this subject and the more jealous they are of each other, the sooner the work will be accomplished, by the force of public opinion.—*Advocate*.

[From the Hampshire Republican.]  
GEORGE THOMPSON.

Several communications on the subject of slavery have appeared in our columns. We publish to-day a communication in relation to the expected visit here, of George Thompson, Esq. who is the agent of an Anti-Slavery Society in Great Britain. He is represented as a man of talents, of great eloquence and of ardent piety, and whenever he speaks is listened to with pleasure even by his opponents. But like every other man who seeks the happiness of mankind by disentangling them from long established errors, he is abundantly abused and persecuted. An appeal has already been made to the prejudices of the people of this town and vicinity for the purpose of defeating the object of his visit here. He is represented as arrogant and presumptuous in undertaking to enlighten the people of New-England. And we are virtually told it will be degrading ourselves to listen to a man that was born on the other side of the Atlantic. Such a sentiment deserves indignant reprobation. If it is thrown out for the mere purpose of playing with the passions and prejudices of men, it betrays an unpardonable recklessness of public morals. A writer who will prostitute his pen to the nurturing of self-conceit and narrow-minded prejudice, must be totally wanting of regard which he ought to feel for the true happiness and interests of his readers. If it is thrown out in good faith as the real sentiment of the writer, it betrays a poverty of soul, a narrowness of heart unworthy altogether of a New England man. The bigoted Chinese, filthy and ignorant as he is, might be expected to turn up his nose at the idea of being instructed by a foreigner, and a 'barbarian' of a Christian. But that a man should undertake to cultivate such bigotry in this land of liberal feeling and enlightened sentiments, is more than we could expect.

Again, it is asked why he should come to New-England to talk about abolishing slavery at the south. What has Massachusetts to do with the slave laws of a southern State? There is some plausibility in this objection; but after all, very little weight of argument. Massachusetts as a part of the Federal Government, herself directly concerned in the business of slavery, and so long as this remains a fact, it affords a sufficient answer to such an objection. But it is a narrow view that sees nothing but political relations. It is a selfish heart that seeks the welfare merely of its own state. Slavery is sustained in the south by statute laws. It is sustained also by moral sentiment. With these laws we have directly nothing to do; but with the religious and moral sentiments of her people, we have much to do. God by the constitution of our natures, has enjoined it upon us to feel an interest in the welfare of all men; and Jesus Christ, our Lord and Master, has enjoined it upon us to consider every man of every nation as our neighbor, and to watch over and seek the happiness of every disciple of his as if he were our brother, whatever may be his kindred, tongue or color. Man may forbid us to do this, but a Christian knows that he ought to obey God rather than man. Now what is the duty of a Christian in Massachusetts to his slaveholding brother in the south? We are not now considering the wrongs of the slave, nor our duty to him, nor are we settling the question between the Abolitionist and the Colonizationist. But what is our duty to the slaveholders of the south? We assume that slaveholding is wrong, that it endangers the temporal and the spiritual interests of him who is engaged in it. We assume that many of our Christian brethren are engaged in this most unchristian business. Now we ask, what is the duty of a Massachusetts Christian on this subject? Is it true that he can do nothing, and therefore has nothing to do about it? Most impious! most unchristian conclusion! What can he be at but to apply himself to a prayer-hearing God? Do Massachusetts Christians feel their duty on this subject? or are they asleep? Then may the Lord send some one to awaken us, even if it be an Englishman.

[From the same.]

MR. CLARK:—  
I am sorry to see attempts made to exasperate the public mind in anticipation of Mr. Thompson's arrival in town. I had supposed that the time was gone by, when discussion on a question of moral reform could be put down by physical resistance. I should have no fears of a mob, among the peaceable inhabitants of Northampton, unless their baser passions were excited by those who may be supposed to have some influence on their minds. Indeed, I do not apprehend any disturbance, but I wish the world to be on their guard against the plausible appeals made to their national feelings. I say, 'plausible,' because such appeals, I consider to be the basest and most detestable, which can be addressed to a moral and Christian people. What! are the people of Northampton so bigoted and degraded as to refuse to listen to an eminent philanthropist and Christian, because he is a foreigner? Are their national prejudices to be called into action in opposition to the 'Apostle of Liberty,' because he happened to be born across the Atlantic? I trust not. I have no fear for the moral feelings of the community.

In the mean time, I ask our intelligent citizens to suspend their judgment in relation to Mr. Thompson, until they have had an opportunity of hearing him. I had the pleasure of listening to his lectures a few weeks since, and although the breath of slander had preceded him, which had prejudiced me against him in some measure, I am constrained to say, that he is one of the most benevolent, noble, and Christian men who ever plead the cause of suffering humanity. He is lifted up above the narrow and selfish feelings which influence most minds, and having attained to a high moral elevation, he looks beyond and above the maxims of the world, to the higher and nobler standard of the word of God.

The sordid and degraded soul of a slaveholder might indeed, be offended that Mr. Thompson should clothe the slave with the privileges and dignity of an immortal being, because it makes him guilty of a damning sin for thus imbruting the 'image of God,' but to the philanthropist and Christian it must appear alike noble and heavenly, to see one, whose whole 'body, soul and spirit' (as he himself expresses it) are engaged in the emancipation and elevation of more than two millions of the sons of Africa. I love the man who counts the 'tears of such as are oppressed, and have no comforter,' and I do sincerely pity that man, who not only has no sympathy for the slave, but would shut up the mouth of an eloquent advocate of freedom, merely because he is a foreigner.

But then, 'what a burning shame that we are so ignorant, that we need a foreigner to enlighten us in relation to slavery!' It is a burning shame indeed, Mr. Editor, that the

great mass of the community are so wilfully ignorant and blind in respect to an evil of so great magnitude, and which is a standing reproach to the cause of liberty. It is true that the public mind is shamefully and grossly insensible to the woes of their fellow-creatures in bonds. Where is that deep-pervading sympathy, which is wont to move New-England when she hears of the miseries and oppressions of the people of other climes? Who does not remember the universal feeling in behalf of the bleeding Greeks, when the hearts and the pores of our citizens were freely opened to relieve their sufferings? And when we were told that the sons of Poland had burst their chains, and were making one last effort for liberty, what American heart did not beat high with generous sympathy? And in our own land, when we heard that the poor Indian must leave the 'graves of his fathers,' the statesman lifted up his voice in the senate, the man of God pleaded in the pulpit, and thousands of tongues sent up their prayers to heaven in his behalf, that he might be permitted to lay his bones by the side of his ancestors. But now, when the oppressions and woes of more than two millions of degraded, yet immortal beings, under worse than Russian or Turkish bondage, plead with trumpet-tongue to our sympathies, deaf are the ears, dumb are the mouths, and dead are the hearts of our people! Even the sanctuary of God must not be so much *desecrated*, as to offer a prayer, much less to make a plea for the poor slave, because forsooth it is too 'delicate' a subject, or it might give an 'unpleasant turn to the thoughts!' O! for the veil which hides the almighty from view could be removed, methinks we should behold him frowning in *utter wrath*, to see his people, and especially, his *ministers*, governed by such a *worlly, cold and devilish* spirit!

But I see, Mr. Editor, that I am occupying too much of your paper. In my next, I will give some reasons why Mr. Thompson's labors are needed at the North, in relation to the abolition of slavery. JUNIUS.

#### NEW-ENGLAND CONVENTION.

A correspondent of the Fall River Register gave in this paper a highly interesting sketch of the proceedings of the New-England Anti-Slavery Convention, from which we make the following extracts.

WEDNESDAY, May 28, 1835.

In the evening, H. B. Stanton, formerly of Lane Seminary, Ohio, presented a resolution to the best of my recollection, concerning the criminality of slaveholding by professing christians. Mr. S., though young, displayed shining talents, and a powerful mind. He said, 'We are often asked to produce our plan: What is your plan? Why, what are the means whereby we expect its power to regenerate the world of man? Why, surely, that men cease sinning! What is Slavery? Sin! God-dishonoring, soul-destroying sin! Why ask our plan? Is it not that Slaveholders cease to sin?—that they 'undo the heavy burdens, and let the oppressed go free?' What other plan do you desire? This is God's plan! The sinner should cease to sin! Gradual repentance is the plan of the Devil; and so is the plan of gradual emancipation! The plan of God must stand, and the plan of the Devil fall; and let the sinner and the slaveholder and his apologists take care they don't fall with them!'

Rev. Mr. Choules seconded the resolution.

He said his heart and hands were in the work, and rejoiced to meet his brethren in circumstances of such absorbing interest.

He had seen enough to convince him that the work was of God, and that no power could impede its onward progress.

Rev. Orange Scott closed the gratifying

exercises of the evening by a speech of impressive power and eloquence, which produced a thrilling effect upon the audience.

Mr. Scott said: It is often triumphantly asked of the Abolitionists, What have you done? For near half a century did the noble Philanthropists of England, (such men as Clarkson and Wilberforce,) toil and strive for the work of Emancipation. Year after year they besieged the halls of Legislation, and with untiring resolution and increasing energy they pressed home the momentous subject on the public mind. Yet with the same consistency it might have ensued of them twenty-four hours before the final action of the British Parliament, What have you done? But another day unfolded the glorious response, and 800,000 human beings awoke to the fullness of liberty and light, and from the degradation of things to the privileges and standard of men. We are working with our might under the banner of Heaven on the principles which crowned with success their work and labor of love. They felt the awful responsibility of their situation, and gain-sayers need but to have come in and looked at them, to realize that they met on no common occasion, and were actuated by the loftiest feelings of piety and philanthropy. May such a spirit actuate the mind, and inspire the hearts of all who are engaged in the glorious cause, while the wheels of time shall roll!

From all that dwell below the skies.

The excited power of a thousand voices swelled the anthem of praise to a pitch of unequalled grandeur and sublimity, and the unrivaled exercises of the evening, and the momentous labors of the Convention, were closed in solemn prayer by Rev. Mr. Perry, of Bradford.

The doings of the Convention were, throughout, of absorbing interest, and the public exercises were sustained by uncom-

ing energy they pressed home the momentous subject on the public mind. Yet with the same consistency it might have ensued of them twenty-four hours before the final action of the British Parliament, What have you done? But another day unfolded the glorious response, and 800,000 human beings awoke to the fullness of liberty and light, and from the degradation of things to the privileges and standard of men. We are working with our might under the banner of Heaven on the principles which crowned with success their work and labor of love. They felt the awful responsibility of their situation, and gain-sayers need but to have come in and looked at them, to realize that they met on no common occasion, and were actuated by the loftiest feelings of piety and philanthropy. May such a spirit actuate the mind, and inspire the hearts of all who are engaged in the glorious cause, while the wheels of time shall roll!

A Failure!—The Editor of the Palladium says, 'the friends of immediate emancipation held their anniversary in New-York on Tuesday last week. Addresses were delivered by George Thompson and other gentle-

men—but the exhibition seemed on the whole to have been a failure.' A few such failures would make the cause as universal as the emancipation they advocate. The papers opposed to abolition admit that the several meetings held by the Anti-Slavery Society were crowded almost to suffocation

—that some of the speakers were men of distinguished talents—among whom it is sufficient to mention the names of Thompson, Birney, and Kirk—and the subscription

amounted to *fourteen thousand five hundred dollars*, or near three times as much as was raised by the Colonization Society, after a most unprecedented effort. If the meeting of the former Society was a *failure*, pray what was that of the latter?—Worcester Spy.

Convention met on Thursday at 9 A. M. I have no recollection of the subjects discussed. Mr. Thompson remarked that although their purses bled freely yesterday, they had received so much additional stimulus that another operation would be safe and even delightful. He therefore advised a season of relaxation, and a display of purses and pledges, which was accordingly done in great zeal and animation. Ten individuals gave \$100 each, and ten \$50 each, thus by pledges and subscriptions, more than \$4000 were raised in a short time, making in the whole nearly \$6000, as the fruits of the zeal of the New-England Anti-Slavery Convention. By their fruits ye shall know them.

The President announced that within a year, the Abolitionists of Boston would be

presented with a sum of \$10,000 for the support of the Anti-Slavery Society.

The closing moment having arrived, the 117th Psalm was sung by the audience stand-

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## JOURNAL OF THE TIMES.

[From the New-England Spectator.]

JAMES G. BIRNEY.

On Tuesday evening, after preliminary business, J. G. BIRNEY gave an account of the progress of the anti-slavery cause in Kentucky, and then answered such questions as the audience was pleased to ask.

QUESTION. What do you think of the American Union? whether it is, in your opinion, defective in principle, and will be sufficient in its operation on the south?

to the north, and be refused communion with one church after another, it would bring him to consideration. There is conscience left at the south, and it can be acted upon in this way. Many there are now kept down at the south. If the churches at the north take the lead, and do their duty in this respect, it will give countenance to and bring out those who think with us at the south.

ACCURACY!

The American Baptist and Home Missionary Record contains the following item of intelligence:

The American Anti-Slavery Society held their meeting at Dr. Lansing's church on Tuesday evening.

Dr. Cox, of London, was present in the papers as one of the speakers, but without any consultation with him, and as this was foreign to the business of his visit to the United States, he very properly declined any attendance at the anniversary.

The society, in a resolution offered by Mr. Stow, hailed the arrival of the delegation from England as a matter of joy, and regarded them as persons of uncompromising integrity. Nevertheless, Mr. Thompson, who was sent over here to lecture us on the subject of slavery, denounced Dr. Cox in the most ungentlemanly and unchristian manner, &c.

There are three capital errors in the above extract. It is not true that Dr. Cox 'was announced in the papers [meaning anti-slavery papers] as one of the speakers,' although it is true that the notorious Webb made such an announcement in his Courier and Enquirer. It is not true that Mr. Stow's resolution either hailed, or alluded to, 'the arrival of the delegation from England as a matter of joy' or sorrow, praise or blame. It is not true that resolution regarded the English delegates 'as persons of uncompromising integrity.' Far otherwise.

As to the operation of the Union, I would say that the slaveholder will be satisfied with any scheme which allows him to put off present duty till tomorrow. He will not object to your calling slavery a sin, and that he should immediately repent of his sin; but — Your "but" will prove an opiate to his conscience.

The "Expansion" of the Union, I regard as a soother of the slaveholder's conscience. We have heard much this afternoon respecting the sin of slavery AND the difficulties in the way of its abolition. The Union says sin and difficulties. They thus throw out difficulties before the slaveholder and his country; so that whenever his sin and duty are pointed out, these difficulties are ever starting up, and filling the whole field of his vision. The difficulties—the difficulties. You tell slaveholders they are sinning every moment they hold slaves. They may admit it, but then they will say the case is better off than the free black—or he cannot support himself if liberated—or he will cut our throats. Now they say,—and the Union encourages them to say it,—these difficulties must be removed before they can be led to feel the truth of it. Here is the obstacle to success. These difficulties, as long as they are allowed to have place, will ever stand between truth and the conscience.

QUESTION. If a stranger puts a question to a slave, relating to his freedom, will he usually give him a direct, sincere answer?

Can he get at his real views on the subject of slavery?

No. This is the reason why so many northern men are deceived on this subject. A stranger visiting the master's family, is kindly treated, and supposed by the slaves to agree with the master. Saves know that they are valued on account of their contentment, and that their treatment is guided by it. It is therefore regarded by them as their interest to say that they are contented, and to appear so, whether such is the fact or not, if asked by the stranger if they are contented, they uniformly say—yes, massa. Would not we like to be free, and leave your master? No, massa. I very well off now. They suppose, of course, that what they say will be reported to the master, and influence his treatment of them.

In Kentucky, all know me, continued Mr. B.

I am committed to the public as an abolitionist.

I might go to ten thousand, and they would all say to me that they preferred liberty to slavery.

To give an instance. When about to discuss the question of immediate abolition, in the schoolroom near where the sixty-three emancipated slaves reside, I proceeded to the place, and found many sweeping the house. He was one of the emancipated, and the sexton. As it was out of the usual time for putting the house in order for a meeting, I asked him what he was doing there to-day, in order to test the old man's temper, he not knowing me. 'Ah, massa, there is going to be a great debate here to-day. Our master here is going to discuss the question—whether slavery is right or not.' 'Well, old man, what do you think of it?' He hung down his head, and said in a tone quite changed, 'Ah, massa, don't know.'

The next morning, as I thought I had left my master in the school-house, I rode up and found the old man cleaning the house. As soon as he saw me, he said, 'Come, get down, get down, let us go in and talk about it.' As I had another engagement, I excused myself; but he insisted, and almost pulled me from my horse, to force me in to talk with him. There was no 'I don't know' now. But when I asked him what he now thought of the question, he replied, 'Well, massa, if you a'n't right on the question, I don't know who is.'

Another instance. While riding on horseback one day, I noticed two females, with hurried steps, hastening to the road to meet me. They told me that they prayed for me, that the Lord would grant me success. 'Men say,' they continued, 'hard things about you.' 'Ah, what do they say about me?' 'They say you are a slave trader, and riding about the country buying slaves. But we know it is all false.' On parting, they said, 'We now know it is our duty to behave better than we have ever done, so that they may not say—See how bad these slaves conduct—this is all Mr. Birney's doing. No, we will behave well, and help you all we can, and we will pray God to help you.'

Mr. Birney here stated, that if the cause of abolition were now to cease, these slaves would be driven to desperation. This is their only hope.

They expect something good is coming from our efforts in the anti-slavery cause. Mr. Birney here also spoke of the information the slaves obtain almost universally, of the anti-slavery movements at the north. They are much better informed on this subject than their masters.

The power we at the north have of making the slaves co-operate with us, in hastening the peaceful abolition of slavery, was never so strongly presented before a northern audience. All were impressed with the truth, now is the time to act.

It was this, chiefly, which called forth \$15,000 in New York, and \$6,000 in Boston, to carry forward the anti-slavery cause.

Another instance to show how he was regarded by the slaves. Mr. B. then noticed. His son was going to attend school in Lexington. About 14 miles from home, he overtook a female slave with a bushel of turnips on her head. He asked for one, which she gave him. He offered to pay her, but no; all she wished was for his name. He told her his name was Birney. 'Ah,' said she, much elated, 'are you the son of that good man?' I do not say this, added Mr. B. smiling, to show how I am better than others, only to give the slaves a large and respectable meeting in the Masonic Temple on Thursday afternoon, which after two addresses was adjourned to Friday, at 4 o'clock. The second meeting was highly respectable and interesting, and addressed by several distinguished individuals. A deep impression in favor of African Colonization was made at these two meetings.

Now for a comment or two. 'We had a large and respectable meeting.' True—but Mr. Birney forgets to state that at least three fourths of the persons present were abolitionists! The meeting was addressed by several distinguished individuals. Indeed! who were they? Why not give their names, Mr. Birney? A deep impression in favor of African Colonization was made at these two meetings. The climax of vanity and self-deception! Witness the public condemnation of the Society on the ensuing morning.

Again says Mr. Birney,

'You can hardly imagine the bold and determined spirit with which the Anti-Slavery men are pushing their cause—mainly, now, it would seem, to overthrow the Colonization Society, which they deem the great wall in the way of their progress.'

Very true, Mr. Birney. It seems, therefore, that the exultation of your friend Mr. Breckinridge was most unimpeachable, when he declared that the abolitionists had almost ceased to assail the Colonization Society. The 'great wall' is tottering to its base, and it is not in human skill or strength to prop it up against the might of omnipotence.

We intended to give, in our present number, a long account of the debate between Mr. Thompson and Mr. Birney—but must refer our readers to the sketch, in preceding columns, from the Daily Advocate. If our esteemed friend Mr. Hallett had been more familiar with the principles and the deceitfulness of the Colonization Society, he would have spoken so favorably of the paltry defense of the Society by Mr. Birney, a defense which was as 'empty as the whistling wind,' and in two or three instances, mean and atrocious. Mr. G. was an infant in the hands of a giant—torn limb from limb, by his victorious and mighty antagonist. The following resolution (the death-warrant of the Colonization Society) was the one discussed, which was adopted almost unanimously by a crowded assembly:

Resolved, That inasmuch as the principles and measures of the American Colonization Society, and of its auxiliaries, have been clearly shown, in the light of truth, of experience, and of demonstration, to be unrighteous, unnatural and proscriptive—at war with the best interests of Africa—and diametrically opposed to the welfare of the colored population of this country—we regard the present attempt which is making to give strength and permanency to that Society, as a fraud upon the ignorance, and an outrage upon the intelligence and humanity of the community, demanding the strongest public reprobation.

And pray, Mr. Thompson, what did you do in America?

To this he thought he heard the Agent responding, 'Why, ladies, I made speeches there; for which one part of my audience loudly applauded me, and another part as loudly hissed me.'

'And pray where did you make your speeches, Mr. Thompson?' did you go to that part of the country where slavery prevailed, and told them how wrong it was?

'Oh no! if I had, they would have hanged me! But I went to the Northern states, ladies, and told them what wicked people they were at the South.'

'But, Mr. Thompson, had the people of the North any power to emancipate the slaves of the Southern holders?'

'Oh no. More, ladies, than you have yourselves.'

'Indeed!' and then Mr. Thompson, why did not you stay at home, and make your speeches to us?'

[These queries and replies were constantly interrupted with bursts of enthusiastic applause, mingled with long and uncontrollable laughter; while other parts of the building, particularly the galleries, resounded with angry hisses.]

Now, upon what basis does the foregoing miserable attempt at wit rest? Upon a stupendous falsehood, which, when taken away, buries the author in the ruins of his own folly. Mr. Birney falsely assumes, that the people of the North have no more connection with southern slavery, and can no more effect its overthrow, than the ladies of Edinburgh!

Hence, that it is as much out of place to assail the South in New-England, as it would be in Old England! 'A Daniel come to judgment—yea, a Daniel!'

But Mr. Thompson makes speeches. And this is worthy of ridicule—is it? Who will laugh at his speeches? Not the oppressor—for he knows that they are not made in vain. Not the friend of the slave—he will be animated by their stirring appeals. George W. Bethune and his heartless associates will sneer at Mr. T.'s speeches!—Let them sneer.

[The Treasurer of the Massachusetts Anti-Slavery Society acknowledges the receipt of the following donations in April and May.

Rev. G. B. Cheever, \$100.00  
Rev. C. P. Grosvenor, \$100.00  
A. Jackson, by ladies A. S. Society, \$100.00

Friends in Amherst College, 15.00  
Joseph Sewall, Esq., 7.00  
Friends in Medway, W. P., 10.50

Francis Jackson, 50.00  
Angelina E. Grimké, Philadelphia, 60.00  
Royal Keith, 1.00

Ebenezer Currier, 1.00  
James Mott, 2.00  
Rev. S. Lovell, 2.00  
Abner A. S. Society, 5.00

Kingston, 15.00  
Salem-street A. S. Society, 3.00  
Bowdoin-street A. S. Society, 11.25  
North Socitute A. S. Society, 1.50  
Groton A. S. Society, 11.75

Acton A. S. Society, 4.64  
Holliston A. S. Society, 6.00  
C. Temple, Reading, 3.50

Rev. Baron Stow, by Boston Ladies Anti-Slavery Society, 30.00  
Rev. J. V. Himes, by Slavery Society, 12.00  
Ashburham A. S. Society, 15.00  
Timothy Gilbert, Boston, 15.00

Rev. G. B. Perry, by Haverhill Ladies Anti-Slavery Society, 15.00

Strangers at Convention, 1000.00  
Society in Boston in small sums, 17.00

Ellis G. Lovins, 100.00  
S. H. Winslow, 50.00

Daniel Gregg, 20.00  
Ephraim L. Capron, 20.00

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D. Higginson, 5.00  
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Pawtucket delegation to Convention, 7.00  
Other donors at Convention, 115.00

Total, \$1802.14  
JAMES C. ODIORNE, Treasurer.

Members of the late Convention, and members of the Society whose subscriptions remain unpaid, are requested to transmit the same to the Treasurer at No. 97 Milk-street, Boston.

NEW PUBLICATION.

The Testimony of God against the Slavey; or a collection of Passages from the Bible, which show the Sin of Holding Property in Man. With Notes. By Rev. La Roy Sunderland. Boston: Webster and Southard. 1833. pp. 104.

If the anti-slavery cause rests upon the Declaration of Independence alone, as its basis, it would surely be overthrown; for who were the signers of that Declaration but fallible and erring men? The BIBLE is the only text-book of abolitionists. Mr. Sunderland has carefully collected together a multitude of anti-slavery precepts, injunctions and warnings, from that precious volume, and appended to them some extremely valuable notes. The work is beautifully printed, and supplies an important deficiency in the list of anti-slavery publications, especially at a time when open blasphemy is so frequently committed by an appeal to the holy Scriptures in justification of southern slavery. We commend this 'Testimony' to the perusal of Rev. Dr. Hewitt of Connecticut.

NEW-ENGLAND SPECTATOR.

Mr. Porter, by his editorial aspidity, and devotion to the cause of moral reform, in all its multifarious branches, is making the Spectator increasingly worthy of liberal patronage. As the advocate of freedom, of purity, of peace, and of temperance, it ought to be vigorously sustained by the Christian community.

NEW-HAMPSHIRE CONVENTION.—This body assembled at Concord on Thursday last. We shall be enabled to report some of its proceedings in our next paper.

GEORGE W. BETHUNE.

There are four men whose memories will rot, and become offensive in the nostrils of posterity, because of their shameless espousal of the cause of southern despotism, and their attempts to suppress the freedom of speech and of the press in the northern States, viz: George W. Bethune, David M. Reese, William L. Stone, and James Watson Webb. We never listen to a speech from the first named individual without being reminded of the fable of the frog, who attempted by swelling his puny body to reach the dimensions of an ox. Wind, froth and buffoonery are the constituents of his speech. Take the following sample, as reported in the New-York Observer. It is from a speech delivered at a late colonization meeting in New-York, at which we were present:

Mr. Bethune, in continuation observed, that he was sorry not to see some of our English friends present, and while speaking of them he could not help thinking what sort of a reception the agent of the Edinburgh ladies, (Mr. Thompson) would meet on his return to his constituents, and what sort of a report he would probably make on the subject of his mission. He could not picture to himself the fair lady President enquiring,

'And pray, Mr. Thompson, what did you do in America?'

To this he thought he heard the Agent responding, 'Why, ladies, I made speeches there; for which one part of my audience loudly applauded me, and another part as loudly hissed me.'

'And pray where did you make your speeches, Mr. Thompson?' did you go to that part of the country where slavery prevailed, and told them how wrong it was?

'Oh no! if I had, they would have hanged me! But I went to the Northern states, ladies, and told them what wicked people they were at the South.'

'But, Mr. Thompson, had the people of the North any power to emancipate the slaves of the Southern holders?'

'Oh no. More, ladies, than you have yourselves.'

'Indeed!' and then Mr. Thompson, why did not you stay at home, and make your speeches to us?'

[These queries and replies were constantly interrupted with bursts of enthusiastic applause, mingled with long and uncontrollable laughter; while other parts of the building, particularly the galleries, resounded with angry hisses.]

Now, upon what basis does the foregoing miserable attempt at wit rest? Upon a stupendous falsehood, which, when taken away, buries the author in the ruins of his own folly. Mr. Birney falsely assumes, that the people of the North have no more connection with southern slavery, and can no more effect its overthrow, than the ladies of Edinburgh!

Hence, that it is as much out of place to assail the South in New-England, as it would be in Old England! 'A Daniel come to judgment—yea, a Daniel!'

But Mr. Thompson makes speeches. And this is worthy of ridicule—is it? Who will laugh at his speeches? Not the oppressor—for he knows that they are not made in vain. Not the friend of the slave—he will be animated by their stirring appeals. George W. Bethune and his heartless associates will sneer at Mr. T.'s speeches!—Let them sneer.

[The Treasurer of the Massachusetts Anti-Slavery Society acknowledges the receipt of the following donations in April and May.

Rev. G. B. Cheever, \$100.00  
Rev. C. P. Grosvenor, \$100.00  
A. Jackson, by ladies A. S. Society, \$100.00

Friends in Amherst College, 15.00  
Joseph Sewall, Esq., 7.00  
Friends in Medway, W. P., 10.50

Francis Jackson, 50.00  
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North Socitute A. S. Society, 1.50  
Groton A. S.

## LITERARY.

[For the Liberator.]  
MOSES AND PHARAOH,  
OR THE AWFUL EFFECTS OF SLAVERY.  
He stood before the haughty king—  
And in his hand the rod—  
He came with fearless tread, to bring  
A message from his God.

Thus smit the Lord, let Israel go—  
Israel, my first-born son—  
Why should he groan and bleed in wo?  
What evil hath he done?

Then gather'd on that monarch's brow  
A dark and boding frown:  
Moses! there's wrath in brewing now,  
Beneath that jewell'd crown.

Who is the Lord, (said he) I  
His mandate should obey?

And as the fire illumed his eye,  
He turn'd in scorn away.

He stands again before the throne—  
The servant of the Lord—  
And in a bold and manly tone,  
Declares his Maker's word.

Thus saith the Lord, let Israel go;  
I ask their quick release;

I ask it instantly—now, now  
Let thy oppression cease.

Quick! ere the wrath of God shall burst  
On thy devoted head,  
And o'er this fertile land, accurst,  
His judgments soon shall spread.

O, haste! and let the captives free;  
O, haste! and break the chain!

But on his hardened heart and ear,  
These accents fell in vain.

There's evil on the land—the flood—  
On man—on beast—on tree—

Ev'n frogs, and flies, and murrain—blood—  
And darkness—who can see?

And lo! at midnight's solemn hour,  
A wailing cry is spread;

For in the palace—every house—  
The first-born child is dead!

ALPHONSO.

Sedgwick, Me., May, 1835.

[From the New Monthly Magazine.]

ON HOME.

BY JOSHUA CORDER.

That is not home, where day by day  
I wear the busy hour away:  
That is not home, where lonely night  
Prepares me for the toils of light—  
To hope, and joy, and memory, give  
A home in which the heart can live—  
These walls, I lingered hopes endear,  
No fond remembrance chains me here;  
Cheerless I leave the lonely sigh—  
Eliza, canst thou tell me why?

Tis where thou art is home to me,  
And home without thee cannot be.

There are who strangely love to roam,  
And find in wilds haunts their home;  
And some in halls of lordly state,  
Who yet are homeless, desolate.

The sailor's home is on the main,  
The warrior's on the tented plain,  
The maiden's in her bower of rest,  
The infant's on his mother's breast—  
But where thou art, is home to me,  
And home without thee cannot be.

There is no home in halls of pride,  
They are too high, and cold, and wide;  
No home is by the wanderer found;  
'Tis not in place—it hath no bound:

It is a circling atmosphere,  
Investing all the heart holds dear—  
A law of strange attractive force,  
That holds the feelings in their course.

It is a presence undefin'd,  
O'ershadowing the conscious mind,  
Where love and duty sweetly blend  
To consecrate the name of friend;—  
Where'er thou art is home to me,  
And home without thee cannot be.

My love, forgive the anxious sigh—  
I hear the moments rushing by,  
And think that life is fleeting fast,  
That youth with health will soon be past.

Oh! when will time consenting give  
The home in which my heart can live?

There shall the past and future meet,  
And o'er our couch, in union sweet,  
Extend their cheering wings, and shower  
Bright influence on the present hour.

Oh! when shall Israel's mystic guide,  
The pillar'd cloud, our steps decide,  
Then, resting, spread its guardian shade,  
To bless the home which love hath made?

Daily, my love, shall thence arise  
Our hearts' united sacrifice;

And home indeed a home will be,  
Thus consecrate and shared with thee.

[From the Free Press.]

APPEAL FOR THE SLAVE.  
Is there no balm in Gilead  
And no physician there,  
To heal the broken hearted  
And save them from despair?

Is there no eye of pity  
To look upon the slave?  
Has he no place of safety  
But in the silent grave?

Has he no consolation  
Here in the world below,  
No darling recreation  
To sooth the heart of woe?

O, no, he is down-trodden,  
Afflicted and distressed—  
His body often tortured,  
His spirits are depressed.

He has no kind protection,  
Nor freedom has he here;  
But is chained down in bondage,  
The prison-house of fear.

He has no gospel showers  
His drooping mind to cheer,  
Nor consecrated hours  
God's holy word to hear.

Has heaven not a blessing  
Laid up in store for these?  
Are not the ranks preparing  
To proffer them release?

Yet, heaven's mighty banner  
Is flying through the air—  
Her armies soon will gather,  
And their bulwarks prepare.

The trump of God is sounding,  
And his thunderbolts we hear;  
His swift heralds are flying,  
And the jubilee is near.

LIBERTY.

What is Life?  
'T is not to stalk about, and draw fresh air  
From time to time, or gaze upon the sun;—  
'T is to be free!

## MISCELLANEOUS.

## STRONG BEER.

The more we turn our attention to this drink, the more convinced are we, that we made a great mistake in not directing public attention to it sooner. Our long silence on the subject, and our appeals to the public mind through the ten million of documents we have circulated, for the most part on the subject of ardent spirit, has had the influence to encourage and increase the consumption of strong beer to an immense extent—to such a degree, that it is our belief, that had another year or two passed on this 'BEASTLY DRINK,' as it is so aptly termed by Dr. Franklin, would have so far corrupted the public appetite and morals, that temperance efforts would have left but little to show, but defeat and disgrace. Having by our silence, contributed to the use of this drink, we now shall do all in our power to awaken public attention to truth, with the hope that all classes will abandon it, as entirely and totally unfit for man. We know that poisonous drugs are used in the manufacture of strong beer. We do not believe that they are used by all brewers—but when a man calls for a glass of this stupefying liquor, how is he to know whether it is poisoned or not? Fellow citizens, our only safety is in pure cold water, that comes from nature's uncorrupted fountain; all can drink with safety and without charge; abandon then, all those vile concoctions, the use of which empties your purse, engenders disease, brings on premature decay and death. What in the name of common sense, does a healthy man want of intoxicating drinks? Parents, would you be happy in your children, confine their drinks to cold water, and see that your practice corresponds with your precepts. How simple the remedy from all the evils of intemperance. Total abstinence is that blessed remedy.—*Temperance Rec.*

PRUNING ORCHARDS. In a conversation the other day with our friend Paine Win-gate, who has much experience in orcharding, he observed that much damage was annually done to the orchards in Maine, by the barbarous manner in which they are too often pruned, by hacking them with an axe and leaving a mangled stub projecting above the limb. The consequence is, that the wound never heals—water gets in, the wood decays—and a cavity is made which finally destroys the branch entirely, or brings it into an unhealthy state, and makes an unsightly appearance. A fine saw should always be used, and even then the bark about the stump should be pared away in a bevel form, for the friction of the saw will start the bark a little way down and unless it be cut off, the water will get in and prevent its healing so fast as it will, if the started bark should be cut off. There is also not sufficient attention paid to the thinning out the central portions or branches of the tree so as to let the sun and air in among the apples, which will otherwise be less likely to have the true flavor that arises from being thoroughly ripened by free access to the sun and air. These suggestions are well worth the consideration of orchardists. We have seen too many apparently young orchards suffering by the *scalping* and *tomahawking* which they have undergone. Great care should be taken to make as little wound as possible, while clearing away the supernumerary branches. The business of orcharding will undoubtedly hereafter be pursued not only to a greater extent than it has hitherto done, notwithstanding many have very foolishly demolished trees that have been reared with great care, anxiety and hope. There seemed to be an idea prevalent that the legitimate use of apples, was for making cider only, and when the call for that subsided, many considered them as useless incumbrances, and of course down with them. But the fact that they are more valuable for feeding cattle, sheep and swine, is beginning to be more known and more practised, and we doubt not that the apple tree will again become a favorite with those who have destroyed it.—*N. E. Galaxy.*

WE extract the subjoined article from a rare book, entitled 'The London Spy,' a work published in monthly numbers, between the years 1698 and 1700. Its object was to lash the vices and ridicule the follies of the age:

A Stock-Jobber is a Compound of *Knave*, *Fool*, *Shop-keeper*, *Merchant*, and *Gentleman*. His whole business is Tricking: When he cheats another, he's a *Knave*; when he suffers himself to the out-witted, he's a *Fool*. He most commonly keeps a visible Trade going, and with whatsoever he gets in his Shop, he makes himself a *domestic Merchant* upon 'Change, by turning *Stock-Adventurer*, led on by the mighty Hopes of advancing himself to a *Couch and Horses*, that he might lord it over his neighboring *Mechanics*. He's as great a Lover of Uncertainty, as some *Fools* are of the *Royal-Oak Lottery*; and would not give a Farthing for an estate got without a great deal of Hazard. He's a Kind of *Speculum*, wherein you may behold the Passions of Mankind, and the Vanity of human Life: To-day he laughs, and to-morrow he grieves, is the third Day mad, and always labors under those twin Passions, *Hope* and *Fear*; rising one Day, and falling the next, like *Mercury* in a *Weather-Glass*; and cannot arrive to that Pitch of Wisdom, to know one Day what he shall be the next. He is never under the Prospect of growing rich, but the same time under the Danger of being poor; and is always to be found between *Hawk* and *Buzzard*: He spins out his Life between *Faith* and *Hope*, but has nothing to do with *Charity*, because there's little to be got by it. He is a Man whose great Ambition is to ride over others, in order to which, he resolves to win the Horse, or lose the Saddle.

The income of John Jacob Astor is one million and fifty thousand dollars every year. He receives every month one hundred and twenty-five thousand dollars, every hour upwards of four thousand dollars, and every day upwards of one hundred and seventy dollars, every minute three dollars, and every second about five cents. He lays down to sleep at night. He rises in the morning—His estate has been working for him while he slumbered, and has made for him, ready to be put beside his dish of coffee on the breakfast-table, every morning, a neat and snug sum, upwards of twelve hundred dollars. Pretty comfortable, that, eh! aint it?—*N. Y. Jeffersonian.*

If the above statement be correct, Mr. Astor must be worth **SEVENTEEN MILLION FIVE HUNDRED THOUSAND DOLLARS!** [EDS. PAWTUCKET CHRON.]

The packet ship Napoleon, at New-York, brings London and Liverpool papers to the 25th April, containing the promised intelligence of the passage of the Indemnity bill, by a larger majority than has been at any time anticipated. The news was brought to Boston by express from New-York.

The vote on the bill was taken on Saturday, April 18th. The London Times, of the 21st, gives the particulars. The bill, as amended by the committee, proposing a grant of \$25,000,000, was voted by a majority of 289 against 137. According to an amendment proposed by Gen. Valaze, to which Ministers assented, and which was agreed to by the Chamber, the indemnity is not to be paid until the French Government shall have received satisfactory explanations with regard to the Message of the President of the Union, dated Dec. 2, 1834. Two other amendments—one, that no interest should be paid, and the other, that the interest should only commence from the passing of the bill—were both lost.—*Trans. May, 27.*

What is Life?  
'T is not to stalk about, and draw fresh air  
From time to time, or gaze upon the sun;—  
'T is to be free!

Adeline.

## LITERARY, MISCELLANEOUS, AND MORAL.

A physician of New-York, of high standing, recently informed us, that he was induced after having abstained for a long time from all intoxicating drinks, to take a single glass of strong beer. The effect was most distressing; it made him so sick that he was obliged to give up his business for a whole day, and take to his bed. From this experiment, one would suppose that most beer drinkers would be thus affected; but those that are constantly in the use, do not feel the effect as sensibly; their systems are accustomed to it, and the effects are less visible, but in the end, sure. None but those who practice total abstinence as a rule, and then by way of experiment, drink strong beer, can judge of its full effects.

A gentleman called on us a few days since, and stated that he had once been a brewer—that he knew something of the business in England, and the information he gave us with regard to the use of certain nauseous substances put in the vats in England, for the beer to *feed upon*, are too disgusting to repeat; no one, after hearing them, except the drunkard, could possibly drink English porter, ale, or beer.—*Temperance Rec.*

A negro man named Michael, a slave, committed suicide in the jail of this county on Tuesday night last, by hanging himself. The circumstances which led to this melancholy act, were, we learn, as follows: He was recently sold, by Mr. Barnet of Howard county, to Mr. J. E. Fenton, of this county, by whom he was immediately shipped to the south. At the mouth of the Ohio, he contrived, by flinging off his irons, to make his escape, and returned to this county, or Howard, where his wife resided. He refused to be sent to the south, unless his wife should also accompany him, and being armed would not surrender himself but upon these conditions. He was, however, by stratagem, finally taken, and placed for safe keeping in our jail, when finding that he was about to be sent away without his wife, and that he would in all probability, never again see her, he resolved to end both his life and his servitude.—*Missouri Intel.*

FREE NEGROES pay ten dollars a year in South Carolina for living in their own house; are not allowed to carry a bundle after dark, nor to stop and look at whites while training, Hence they say, 'Buckra man afraid of we.' Free negroes may be whipped, and there is no communication; the law intended for their city of refuge, is openly disregarded by magistrates. In Georgia a white pays two dollars, a negro one, for smoking in the street—to the former it is a license, to the latter a penalty nevertheless. The New-Englanders wonder at all this, and yet where will you find a New-Englander who is willing to associate with a colored man as a fellow-citizen? Free blacks, born of free blacks, paying scot and lot, industrious, virtuous, and forehanded, are excused from the militia, from the jury, from office, from companionship, from our free schools, from our common table, from our grave-yards; from every provision of the law intended for the colored man, is denied him. It flourishes well among those whose weeks are given to amusement. It exhibits its striking sense of the contrast which should exist between religion and the world, by the crowded condition of its cotillion rooms, and the emptiness of its churches. Doubtless it would be too much to expect of those who are wearied out with the pleasures of the week, that they should have spirit or strength to worship God as much on Sunday as common people who have no such weighty cares; it would be unreasonable to require them in the afternoon to attend church, when they can hardly find time to get through their courses, and drink their wine. In every great city, there are a few congregations, composed of these privileged persons, these lights of the world, these patterns and benefactors of society, who have made such advancement in religion, that it is wholly unnecessary for them to worship God on Sunday afternoon, and their ministers have the opportunity of looking upon the rich caparisons of their elegant pews. They would probably not think it perfectly fair that he also should leave the church, and disappoint the few who venture to do so vulgar a thing as keep him countenance in the worship of God; he must adhere to the fashion of preaching all day, just as much as they to their fashion of leaving him to preach alone.

It unfortunately happens, that this practice, selfish and indecent as it is, and inconsistent with all right views of the object of public worship, is yet—alas, for the corrupting power of thoughtless fashion!—easily embraced by many who not only mean well in general, but who rightfully make some pretensions to religion. *But in vain will you look to see religion flourish where this vice is prevalent.*

Preparing for an Expected Evil.—Fraser, in his history of Persia, relates that an acquaintance of his while residing in a certain town, was alarmed by hearing, in a neighboring house, a sort of periodical punishment going on daily. Heavy blows were given, and a person was continually crying out, 'Amaun! amau! Mercy! mercy! I have nothing—heaven is my witness, I have nothing!' Upon enquiry, he learned that the sufferer was a merchant, reputed to be very rich, who afterwards confessed to him, that having understood the governor of the place to be meditating how he should possess himself of a share of his wealth, and expecting to be put to the torture, he had resolved to habituate himself to the endurance of pain, in order to be able to resist the threatened demands. He had brought himself to bear a thousand strokes of a stick on the soles of his feet, and as he was able to counterfeit great exhaustion and agony, he hoped to be able to bear as many blows as they would venture to inflict, short of death, without conceding any of his money.

## MORAL.

## FASHIONABLE RELIGION.

The following is an extract from 'Some thoughts on the state of the times, addressed to the Unitarian Community.' The evil spoken of, is not confined to one denomination.

It is not easy to use a gentle word in reference to those, who, with the same confidence in their own superior light, yet absent themselves one half of the time from the worship which they support. These are mostly your LUXURIOUS CITIZENS, your GENTLE RELIGIONISTS, who go to church for example's sake, and because religion is an excellent thing for the poor; who kneel on cushions of down, and confess their sins in all attitudes of languor and grace;—great admirers of beautiful style and poetical imagery;—who divide their religious feeling between the sermon of the morning and the dinner of the noonday, and the conversation or slumbers of the afternoon. This race of FASHIONABLE RELIGIONISTS, are principally the growth of larger towns, and may be found in all our cities patronizing the fashionable church—no matter what the denomination may chance to be. It flourishes well among those whose weeks are given to amusement.

The FOOL'S REPROOF. There was once a certain nobleman (says Bishop Hall) who kept a fool, to whom he one day gave a staff, with a charge to kill it till he should meet with one who was a greater fool than himself: not many years after, the nobleman fell sick, even unto death. The fool came to see him: his sick lord said to him, 'I must shortly leave you,'—'And whither are you going?' said the fool. 'Into another world,' replied his lordship. 'And when will you come again?' Within a month? 'No.'—Within a year? 'No.'—When then? 'Never.'—Never?' said the fool, 'and what provisions has thou made for thy entertainment there whither thou goest?' 'None at all.'—'None?' said the fool, 'none at all! Here, then, take my staff; for, with all my folly, I am not guilty of any such folly as this.'

The Rev. Mr. Smith of Kentucky, last week gave a Lecture before the Moral Lyceum at Lowell, in which he stated that in Kentucky more than one half of the children of the white race grow up without learning to read or write.

MISDIRECTED BENEFICENCE.—It is a good and praiseworthy thing, for those who have wealth, to bestow something, ay and to bestow freely, on those who have not—always, however, having reference to their character and deserts. But to give to those who have no need—or, having need, are unworthy of the gift—to neglect the deserving objects of your bounty, and bestow on the undeserving—is neither commendable nor just. And yet we see it every day done.

It is a prevailing foible—we should say fault of our countrymen to court, encourage, and enrich—nay, almost to worship—those who do them no good, who never have done them any, and never will do them any, while at the same time they neglect entirely, and suffer to pine away in poverty, those who have devoted themselves to their service, who have proved themselves both the servants and the benefactors of the public. They bestow their money and their worship on proud, worthless and undeserving foreigners; and treat with cold neglect those worthy Americans, who have done something for them; who have proved themselves useful in their day and generation, and have left something to show whereby the country can say it has been benefited.

Such has been the case in regard to FULLERTON, WHITNEY, and